

THE ARK

**"The Sunnah is like the Ark of Noah,
he who boards it will be saved,
and he who doesn't will be drowned"**
Imaam Maalik (Rahimahullah)

ISSUE 1

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An Islamic Publication

LIVING TO DIE OR DYING TO LIVE

Death is a harsh and fearful reality faced by everyone who lives. No one has the power to avoid it, nor does anyone around the dying person have the ability to prevent it. It is something which happens every moment and is encountered by the old and the young, the rich and the poor, the strong and the weak. They are all the same in that they have no plan or means of escaping it, no power, no means of intercession, no way to prevent it, nor to delay it, which shows that indeed it comes from one having tremendous power.^[1]

Allaah the Exalted says:

"Every soul shall taste death. And we shall make a trial of you with evil and with good and to Us you will be returned." [Sooratul Anbiyaa 21:34-35]

No human being is spared the agonies of death – not even the prophets and messengers. A'isha reported that in his final illness, *Allah's Messenger had near him a can of water; he put his hand into the water; wiped his face with it, and said: "None has the right to be worshipped except Allah. Death has its agonies."* After repeating that a number of times, he stretched his hand and said: *O Allah! Forgive me, have mercy on me, and let me join the highest company. Then he passed away, and his hand dropped down.*^[2]

At our appointed time, death will reach us regardless of where we are. Allah says:

"Wherever you may be, death will overtake you, even if you were in fortresses built up strong and high." [Soorah an-Nisa 4:78]

Even if we try to run away from death, it will meet us head-on. Allah says:

"Say: Verily, the death from which you flee will meet you; then you will be returned to the Knower of both the ghayb and the witnessed worlds, and He will tell you what you have done." [Sooratul Jumu'ah 62:8]

THIS MONTHS ARTICLES...

1. What is the GREATEST crime in Islaam?

2. The ruling on hanging Qur'an verses on the walls for decoration

Also Q & A, Events, Childrens etc...

A disbelievers declaration of faith at the time of Death will be rejected. Ibn 'Abbas reported that Allahs Messenger (sallallahu alayhi wa salam) said:

When Allah drowned Pharoah, he said, "(Now) I believe that there is no (true) god except Him in Whom the children of Israel believe." Jibril said, "O Muhammad, would you have seen me as I took black dirt from the sea and stuffed it into his mouth, fearing that the Mercy might reach him."^[3]

Are we prepared for that certain day? Are we busy getting ready for it as we would for an inescapable travel or an impending test, or are we too engrossed in our worldly pleasures? Death should always remain a constant reminder for us, and a means of controlling our desires and restraining our greed. Remembering death maintains for a person a balanced view of life. He would not go to the extreme of despair in the face of afflictions, nor would he go to the extreme of arrogance and carelessness when favored by an easy life. So this - O noble reader - is the reality which must be firmly established in one's heart; the reality that life in this world is limited and has an appointed end, and that this end will surely come...

Notes:

Excerpts from this article have been taken from the books 'Funerals' (Pages 1-9) and 'Life in al-Barzakh' (Pages 1-4) by Muhammad al-Jibaly.

[1] - 'Death' (Pages 1-16) - By Sheikh 'Alee Hasan 'Alee 'Abdul Hameed al-Halabee

[2] - Recorded by al-Bukhari (4129) 'The Book of Military Expeditions'

[3] - Recorded by Ahmad and at-Tirmithi; verified to be authentic by al-Albani (Sahih ul-Jami no. 5206)

The only **CRIME** Allah will not forgive...

KNOWLEDGE IS NOT ENOUGH

As Muslims we believe in Allaah (Almighty God). But simply knowing Allaah exists is not enough.

Sataan knows that Allah exists

“and when the Shaytaan (the Devil) made their works fair seeming to them...and said: Surely, I am clear of you, surely I see what you do not see. Surely I fear Allaah: and Allaah is severe in requiting (evil).” (8:48)

He said: “My Lord! Then give me respite till the time when they are raised.” (15:36)

He fears, and calls Allaah his Lord, yet he has Hell as his eventual abode.

The Non-Muslims at the time of the Prophet also knew Allah was their Lord

“Say: Who gives sustenance from the heavens and the earth? Or who controls the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who regulates the affairs? Then they will say: Allah.” (10:31)

So they believed in Allaah’s Power and Lordship yet the Prophet fought them. The Christian, the Jew, the Hindu, the Rasta all believe in God...What separates the Muslim from all the above is in **how** he believes in Allaah (God). The Muslim believes Allaah is Our Lord and the Creator of the Heavens and the Earth, but the Muslim also worships Allaah alone without associating partners with Him.

Islamically, the correct way of believing in and worshipping Allaah alone, is to establish the concept of **TAWHEED** and eliminate its opposite, Shirk. Islamically, Tawheed refers to the fact that God is one

and unique with regards to our worship, whether internal or external. Shirk, however is the association of others with God (eg. prophets, the sun, animals, money, power, etc.). Tawheed means giving to Allaah alone, the qualities and abilities which belong to Him and Shirk means giving to others some or all of Allaah’s qualities or abilities. This is summarised in the “statement of faith” of a Muslim,

“Laa illaahah illallaah, Muhammadur Rasoolullaah” (There is nothing worthy of worship except Allaah and Muhammed is the Messenger of Allaah).

It is very very important to avoid Shirk because, although Allaah’s Mercy is vast, Shirk is the only sin He will not forgive.

“Allaah does not forgive (the sin of) setting up partners (in worship) with Him (shirk), but He forgives to whoever He wants any other sin.” (4:116)

There are different types of Shirk that have come into the worship of Allaah by Muslims today.

GOOD LUCK CHARMS, HOROSCOPES AND OMENS

As Muslims we accept in belief, word and deed, that Allaah alone is the only Creator of all the incidents that occur in creation, whether good or seemingly bad. Allaah is the One who created and sustains all things. He alone gave them the powers which they possess and nothing can happen in the universe except what He allows to happen.

“Allaah created all things and He is the agent on which all things depend.” (39:62)

“No calamity strikes, except by Allaah’s permission.” (64:11)

Everything is from Allaah, therefore **no** incident or being

can be a source of good or bad fortune. He is the **only one who has control of the Heavens and Earth**. Therefore believing that someone else or something else can affect the future (eg good-luck omens) or see the unseen (fortune-tellers, horoscopes) is wrong. Only Allaah can do these things. Believing others have these powers is in reality disbelief in these unique attributes of Allaah. Disbelieving in any attribute of Allaah is Shirk, the one sin that Allah will never forgive. Therefore, believing in good luck charms, like 4 leaf lovers, lucky numbers, wishbones, star signs, horoscopes, and omens of bad luck like Friday the 13th, broken mirrors etc. are all examples of Shirk, and **must** all be avoided.

A man was wearing an amulet (something to bring him good luck). The Prophet (salallaahu 'alaihi wasallam) refused to take the oath of allegiance from him saying, ***"..he is wearing an amulet."*** He later clarified by saying ***"whoever wears an amulet (good luck charm) has committed Shirk."*** (Ahmad)

The wearing of Qur'aanic verses on chains or pouches, or in cars or on walls, with the intention of warding off evil or bringing good fortune, is very similar to the actions of the polytheists. The intention is the same, and is therefore Shirk. **Only Allaah has the power to ward off evil or to bring good fortune.**

SAINTS AND GRAVEWORSHIPPING

The concept of Tawheed includes recognition of Allaah's Lordship, and the uniqueness of His attributes, but is not complete without the goal of this knowledge, which is the worship of Allaah alone. This is shown by the fact that most Makkans at the time of the Prophet, believed in Allaah's creational powers and His attributes, yet Allaah called them mushriks and the Prophet fought them. Allaah said:

"And if you ask them who created the Heavens and the Earth and who controls the sun and the moon they will say, 'Allaah.' How then are they deluded?" (29:61)

Therefore the meaning of "Laa illaahah illallaah" is **not** "there is no Creator besides Allaah" (often mistranslated in many books), but it means "there is nothing (no object of worship or god) that is **worthy of worship** except Allaah. This was the basic message sent by all the prophets. Allaah teaches us in Soorah al-Faatihah to say,

"You alone we worship and You alone do we ask for help", this is repeated 17 times a day in the regular prayers. Yet still we find certain people who tell us that it is permissible for us to call upon the dead. This is indeed a great evil and we seek Allah's protection. Any attempt to pray to or ask the help of anyone other than Allaah, including the Prophet (salallaahu 'alaihi wasallam) clearly goes against the teachings of Islaam. Allaah told Muhammad (salallaahu 'alaihi wasallam) to say:

"I have no power to bring good or avert harm from myself, it is only as Allaah Wills." (7:118)

Calling on or praying to anyone, including the Prophets, saints, holy men etc, is Shirk, the worst sin in Islaam. It is also wrong to call on these people as intermediaries, to make people closer to Allah. Allah says:

"But those who take for themselves protectors besides Allaah say: 'we only worship them in order that they may bring us closer to Allaah'. Truly Allah will judge between them in things wherein they differ." (32:2-3)

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Veiled partition between the brothers and sisters!

Hanging up Qur'an verses on the Wall

By Imaam 'Abdul 'Azeez ibn Abdullah bin Baz (May Allah have Mercy upon him)

I praise Allah with many praises, as He has ordered us to do. And I thank Him, for He has proclaimed an increase for those who are thankful. I bear witness that none has the right to be worshipped except Him alone, and though the disbelievers and polytheists may hate it, that He has no partner. And I bear witness that Muhammad is His slave and Messenger, the leader of mankind, whose intercession will be accepted on the Day of Gathering. O Allah, send prayers and salutations on Muhammad, his family, his companions, and their companions.

There is (a important matter) relating to the Qur'an that I wish to point out. Many people hang up verses of the Qur'an on walls - of whatever room it may be that they sit in. This practice is considered to be an innovation: it has neither been related from the Companions nor from the Tabi'in (Those pious Muslims who met with the Prophet's companions). (A detailed explanation of the evils of innovation in Islaam will be discussed in next month's issue).

The very reason why people hang up verses of the Qur'an is unknown to me. Do they do so to glorify the Qur'an? It cannot be so, for they do not venerate the Qur'an more so than the Prophet's companions and the Tabi'in, and it has not been related that these two latter groups ever hung up parts of the written Qur'an on a wall.

Do they hang up verses of the Qur'an to ward off evil?

Well, it is not a correct way to ward off evil; if one wishes to ward off evil, one should read those invocations that have been related in the Sunnah for that very purpose, invocations that one doesn't hang on the wall, but utters with his tongue. The Prophet (sallallahu alayhi wa salam) said:

"Whoever reads Ayat al-Kursi in the night, then until the morning, he will continue to have a protector from Allah, and no Shaytaan (devil) will come near him."

(Al-Bukhari in a hadith related by Abu Hurayrah, 2311)

But to hang up this verse, as opposed to reciting it, provides no benefit whatsoever to the doer. Do they seek blessings by hanging up parts of the Qur'an on one of the walls of their home or office? By seeking blessings from the Qur'an in this way, one is doing something that isn't legislated in Islam, something that is an innovation, and the Prophet (sallallahu alayhi wa salam) said, *"Every innovation is a misguidance."*

Do they want to remind people - when they lift their heads - about a specific verse from the Qur'an? But if one observes what actually happens, one will find that it has no effect. During a gathering, no one raises his head to read the verse or to contemplate the wisdom and lessons contained therein.

Or do they hang up verses of the Qur'an for no particular reason other than as decoration, to make a wall in their house or office look nice. The Qur'an was not meant to serve as a decoration: the importance and status of the Qur'an is much greater than to allow it to be used as a decoration piece on walls.

Also, there is another reason why verses of the Qur'an should not be hung up on walls: because the rooms in which they are hung up may be places where people backbite, where people lie, and where people perpetrate evil deeds, and if any of these evils occur in a room whose walls are adorned with the Qur'an, then the people who are responsible are in effect mocking Allah's verses: Allah's verses are above their heads, yet they are disobeying Him.

For the above-mentioned reasons, which indicate that it is not a proper practice, I advise all of our brothers (and sisters) who have hung up verses of the Qur'an to take them down.

We must, brothers, venerate Allah's Book, honour it, and use it for the purpose that it was revealed for: as

an admonition, as guidance, as a mercy for the believers, and as a cure for what is in the hearts of men.

Read here of the wisdom for which it was revealed:

"(This is) a Book (the Qur'an), which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." [38:29]

The purpose for which it was revealed is not so that it may be hung up on walls, nor was it revealed so that it may be engraved or inscribed in wood or in any other material. And know - may Allah have mercy upon you - that the best of speech is Allah's Book; the best guidance is the guidance of Muhammad (sallallahu alayhi wa salam). And the most evil of affairs are newly introduced matters (in religion), for every newly introduced matter is an innovation (bid'ah), every innovation is misguidance, and every misguidance is in the Fire.

Extracts from a written speech given by Shaykh ibn Baz
Translation taken from the book "The Rulings Regarding the Qur'aan" (P46-50)

BOOK REVIEW



From the Sayings of the Trustworthy Scholars Regarding Mu'aawiyah ibn Abee Sufyaan (May Allaah be pleased with him)

Written by the Shaykh and Muhaddith 'Abdul-Muhsin ibn Hammaad Al-'Abbaad

In this book, the Shaykh, the Esteemed Scholar of Madeenah, 'Abdul-Muhsin Al-'Abbaad, clarifies the position of the Companions of the Messenger (sallallaahu 'alayhe wa sallam), and then presents a beautiful defense of Mu'aawiyah ibn Abee Sufyaan (may Allaah be pleased with him) based upon the clear and conclusive statements of the scholars of the past. This book clarifies that it is not from the way of Ahlus-Sunnah to rebuke or blame any one of the Companions, rather they are to be honored and spoke of only in the best of terms.

It has been said, "Indeed Mu'aawiyah ibn Abee Sufyaan is a curtain for the Companions of Allaah's Messenger (sallallaahu 'alayhe wa sallam), so whoever lifts this curtain will have the audacity to speak about those behind it."

So Shaykh 'Abdul-Muhsin, has set out to defend the honor of Mu'aawiyah, and thus, the honor of the Companions in general, and thus, the honor of the Religion of Islaam itself, may Allaah reward him for his much-needed writing on this topic. - Available at SalafiBookstore, Price: 2.95.

The Evils of Innovation in Islaam

The Deen is complete:

"This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islaam as your religion" (5:3)

This verse embodies a clear statement that the religion has been completed and so has no need of addition and deletion, and our noble Messenger (sallallaahu `alaihi wasallam) said, *"there is nothing that Allaah ordered you with except that I have ordered you with it, and there is nothing that Allaah forbade you from except that I have forbidden you from it."* (al-Bayhaquee)

And he (sallallaahu `alaihi wasallam) said, *"there is nothing that will take you closer to paradise but that I have enjoined it upon you, and there is nothing that will take you closer to hell but that I have warned you from it."* (Musnad ash-Shaafi'ee and others).

So the Prophet Muhammad (sallallaahu `alaihi wasallam) fulfilled the trust placed upon him by Allaah completely, explaining the religion to the people in it's inward and outward form, making clear the lawful from the prohibited, the encouraged from the discouraged, even to the extent that he taught us the manners of going to the toilet, the manners of having relations with our partners etc.

Allaah says in His Book,

"And We have revealed to you a Book explaining everything" (16:89),

and He says in [6:38]:

"We have neglected nothing in the Book"

So in the Qur'aan and Sunnah is explained the principles of the religion, tawheed in all it's various categories, even to the extent that it teaches us the manners of sitting in circles, visiting other peoples houses, the correct clothing...

**...to be continued in ISSUE 2 -
Available on 1st July 2005**

Questions & Answers

On Tawheed al-Uloohiyyah (The Oneness of Allaah in His Worship)

Question:

What is Tawheed al-Uloohiyyah?

Answer:

It is to single out Allaah, the Mighty and Majestic, with all types of worship, inwardly and outwardly, through speech and action. And to negate worship from everything besides Allaah, no matter who or what it is. As He, the Most High, said, "And your Lord has decreed that you should worship none but Him." (al-Israa': 23)

Allaah, the Most High, says, "Worship Allaah and join none with Him (in worship)." (an-Nisaa': 36)

Allaah, the Most High, says, "Verily! I am Allaah! La ilaaha illa ana (none has the right to be worshipped but I), so worship Me, and perform as-salaat for My remembrance." (Ta-Ha: 14)

al-Haafidh al-Hakamee

A'laam as-Sunnah al-Manshoorah li l'tiqaad at-Taaifah an-Naajiyah al-Mansoorah

Translated by Abul Irbaad Abid Zargar

The woman exposing her 'awrah (private parts) in front of a disbelieving female doctor

Question:

Is it permissible for the Muslim woman who is sick to expose her 'awrah (private parts) in front of a female disbelieving doctor, and in particular that she resides in a non-Muslim country?

Answer:

It is permissible; and as for His saying The Most High: ((...or their women...)) (Soorah An-Noor: 31) in clarification to what is allowed for the woman to show from her body to other women then some of them have said: ((...or their women...)) – that the disbelieving woman is outside of this, and this is not correct since it is permissible for her to expose that which is needed for the purpose of medical treatment or other than that. So the conduct/dealing with the disbelieving woman is like that of the Muslim woman with the exception if she fears that she may leak out her privacy or publicize her privacy; in this case it is

impermissible. As for the issue of medical treatment, then it is allowed for the Muslim woman to seek treatment from a disbelieving woman, and there is nothing wrong with that.

Shaykh Muqbil bin Haadee

Ghaaratul Ashritah, volume 2, page 209

Translated by Aboo Haatim

What is Permissible for the Suitor to See of the Woman Before the Wedding

Question:

If a man makes a proposal of marriage to a young woman, is it obligatory for him to see her? Also, is it correct for the young woman to uncover her hair and to reveal her beauty more for her fiancé? Advise us, and may Allaah benefit you.

Answer:

There is no objection, but it is not obligatory. Rather, it is preferred for him to see her, and for her to see him. This is because the Prophet sallallaahu alayhi was salaam ordered the suitor to look at her, because that is more likely to produce harmony between them, so if she uncovers her face, hands and head for him, there is no objection, according to the most correct opinion.

Some of the scholars said that it is sufficient for him to see her face and hands, but the most correct opinion is that there is no objection to him seeing her head, face, hands and feet, according to the aforementioned Hadeeth. But it is not permissible for him to do so, while being alone with her; rather, her father, her brother or another must be present with her. This is because the Prophet sallallaahu alayhi was salaam said:

'A man may not be secluded with a woman except with a Mahram.' Muslim no. 1341

He sallallaahu alayhi was salaam also said:

'A man should not be alone with a woman, for verily Satan makes a third.' At-Tirmithi no. 2165 and Ahmad 1/18.

Narrated by Imaam Muslim with an authentic chain of narrators, on the authority of 'Umar, may Allaah be pleased with him.

Shaykh 'Abdul-'Azeez Bin Baz

Fatawa Islamiyyah, Darussalam, volume 5, pages 207/208

Throwing away left over food

Question:

What is the ruling on putting leftover food remnants that can not be benefited from such as bones, into a trash barrel?

Answer:

Spoiled food that will not be eaten, there is no problem with throwing it in the trash. As for good food which may be eaten, even if by animals, if it is possible that the animals or the birds may eat it then it is not permissible to throw it in the trash; because this food is highly regarded, and it can be benefited from. Throwing it in the trash is to have low regard for it and to waste it. So if those leftovers are from food which may be benefited from then it is not permissible to put it in the trash, but if it can't be benefited from and it is spoiled then there is nothing wrong with it being in the trash.

Shaykh Saalih al-Fawzaan
Cassette: al-Liqaa al-Maftooh No.21
Translated by Rasheed Barbi



What Is Salafiyyah?

Question:

What is As-Salafiyyah and what is your opinion regarding it?

Answer:

All praise is due to Allaah alone, and peace and blessings be upon the Messenger, his family and his Companions.
To proceed:

"As-Salafiyyah" is an attachment or affiliation to the 'Salaf'. And "The Salaf" are the Companions of the Messenger of Allaah (salallaahu 'alaihi wassallam) and the Imaams of guidance (may Allaah be pleased with them) from the first three generations, those whose goodness Allaah's Messenger (salallaahu 'alaihi wasallam) bore witness to in his statement:

"The best of mankind is my generation, then those who follow them, then those who follow them. Then there will come people where bearing witness of one of them will precede his taking an oath and his taking an oath will be his bearing witness." [Reported by Imaam Ahmad ibn Hanbal in the 'Musnad'(4/426), 'Al-Bukhaaree'(2651), and Muslim (2535)]

And "The Salafiyyoon [or Salafees]" is the plural of "Salafi", an attachment or affiliation to the Salaf, and its meaning has already preceded above - and they are those who traverse upon the Methodology (Manhaj) of the Salaf in following the Book of Allaah and the Sunnah [of the Messenger of Allaah], and inviting to them, and acting upon them, and they are, due to this, Ahlus-Sunnah wal-Jamaa'ah.

Permanent Committee for Research and Verdicts
Shaykh 'Abdul- Azeez Bin Baz
"Fataawa Al-Lajnah Ad-Daa'imah": (2/165-166). Fatwa No. (1361).
Translated by Abu Khadeejah

When will the Dajjaal appear?

Question:

When will the Dajjaal appear?

Answer:

The appearance of the Dajjaal is from the signs of the Hour but it is not (at) a definite (time). Because no one knows when the Hour is except Allaah and also we do not know about the signs except what has already manifested. So the time of the Dajjaal's appearance is not known to us but we do know that he is from the signs of the Hour.

Shaykh Muhammad bin Saalih al-Uthaymeen
Majmoo' Fataawa wa Rasa'il - Volume Two, Number 142



'I am Flying'

Question:

I sometimes see myself in dreams flying in the air like a bird. And sometimes I see dreams that come true. For example, I may see a person in a dream and then I meet him. Despite my happiness about this, I am puzzled when it happens. What is the interpretation of this?

Answer:

Don't be afraid about the effects of these dreams and don't overstrain yourself in interpreting the dream about flying on the wings of a bird. Most dreams are a result of what a person constantly thinks about or is preoccupied with when he is awake. These thoughts come to surface in his dreams. It is better not to make a sure assertion that a dream means such and such. And Allaah Almighty knows best.

Shaykh Muhammad bin Saalih al-Uthaymeen
Fatawa Islamiyah vol.8, p.134, Darussalam



Praying without ablution and then remembering afterwards

Question:

Noble Shaykh, I prayed without ablution and did not know this until after the prayer. So what is your advice?

Answer:

Perform ablution and then pray (it again) as an obligatory (prayer).

Shaykh Ahmad bin Yahya an-Najmee
Al-'Aqd al-Munaddad al-Jadeed fil-Ijaabah an Masaa'il fil-Fiqh wal-Manaahij
wat-Tawheed, p.217, fatwa no. 106.
Translated by Abu 'Iyaad Amjad Rafiq

The Q&A in this section has
been taken from the newly launched
www.FatwaIslam.com

For authentic information on Islaam please visit:
www.Salaf.com



Poems designed to aid parents in teaching their children basic concepts about Islaam



Pitter-Patter

Cool, fresh water that we drink
Comes from somewhere, have a think
From on high it tumbles down
Pitter-Patter comes the sound!

Pure and tasty for our thirst
For this water let us first
Thank Allaah, this we must
Allaah pours it all for us!

WHEN IT RAINS WE SHOULD SAY:

Allaahumma sayyibun naafi'aa

This du'aa means: O Allaah, let it be a beneficial rain cloud.[Al-Bukhaaree]

(Poem and wordsearch courtesy of Islam4Kids.com)

WORDSEARCH

Can you find each of the names of the Prophets and Messengers?

X	N	R	H	D	M	Z	F	C	U	D	L
H	O	E	D	A	A	W	U	D	M	S	Z
V	O	E	A	V	Y	X	Y	H	A	H	X
K	H	S	G	M	M	U	O	S	X	U	R
Y	E	A	X	E	I	P	O	J	I	A	S
A	P	A	Q	M	O	O	S	A	A	Y	Y
H	O	V	G	Q	D	R	U	N	L	B	A
Y	A	B	K	H	U	V	F	E	W	I	Q
A	M	U	H	A	M	M	A	D	O	N	O
A	M	W	G	M	F	O	R	H	X	N	O
P	I	B	R	A	A	H	E	E	M	E	B
E	R	Q	G	S	G	Y	O	O	N	U	S

1. YOOSUF
2. IBRAAHEEM
3. MOOSAA
4. MUHAMMAD
5. SHUAYB
6. YAHYAA
7. DAAWUD

8. EESAA
9. YAQOOB
10. YOONUS
11. NOOH

WORDS THAT MAKE YOU THINK!

Ibn Shubrumah mentions:
(I am amazed at the people who take care of themselves by eating food out of fear of dying, yet do not protect themselves from sins out of fear of the Fire)).

Siyar A'laam an-Nubalaa. - Volume 6, Page 348

EVENTS THIS MONTH

1 "The Correct Islamic Creed"

By Abu Hakeem Bilal Davis

Date: Friday 6th at 7:30pm

2 "Distinguishing Signs of the People of Sunnah"

By Abu Khadeejah

Date: Friday 20th at 7:30pm

Venue: SalafiBookstore.com & Islamic Information Centre,
147 Lumb Lane, Bradford 8

Veiled separation between the brothers and sisters

3 "Sufficiency in Creed (Part 4 & 5)"

By Abu Iyaad Amjad Rafiq

Date: Friday 13th & 27th at 7:30pm

(This lecture will take place in Leeds - Please ring 01274 395007 for directions)

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Issue 2 of this publication will be available from the 1st of July, if Allah Wills.